

THE  
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AND  
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FOR  
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FINISHING  
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*To the Reader.*

**T**He Lord hath many wayes to bring the enemies of the Gospel to the loss thereof. Especially he requireth of vs the defence of his truth, and earnest prayer that such defence may reforme the iudgement and conscience of the aduersarie. For though there were will and labour for the truth on both sides (which is to be wished) yet is not in him that willett nor in him that resisteth the word of God that sheweth matter. This matter we will lay in Gods hand, that our plaining and warning may reioyce of him daily and great increases. Therefore, good reader, when this shall, or any great faulte of the truth cometh to thy hand, reioyce that the truth is defended, that error and vanitie is discovered: but ioine with that love & care to have him brought into the waye of saluation, which either ignorantly or wilfully wandrith from the same. Hate his errors, but in compassion pray for his reformation. Who knoweth whom and when the Lord will call: Moreover when thou seest the diligence and boldnes of the enemies so great in repaying the ruines of Babylon: pray also that we marking what wisdom they haue in their generation, may the rather be prouoked to greater diligence & might in shalting the walles of Ierusalem. Last of all let vs as much as profess the Gospel, bring forth fruites worthy of the Gospel, least the Papists on the one side, and the godlesse familie of felldons on the other side prouoke more and more against the truth, for a iust punishment of our finnes in contemning the Gospel, which by doctrine with discipline, and by mercie with iustice must be maintained, and bring forth fruites to the glory of God, and the peace of his Church for euer.





# An answer to a seditious

Pamphlet lately cast abroad

by a Iesuite,

**A**lbeit the questions of religion, which the Papistes hold, haue bene by them already from time to time maintained with all their iudgement and learning in their publique writings, and are also in writing sufficiently answered, to make all men see the truth, that do not wilfully shut their eyes against it: yet notwithstanding, as Africa is saide still to bring forth some new monsters, so the schooles of the Romish church are continually occupied in forging some new misshapen arguments and instruments against the Gospel, esteeming it great service to their general Prouost, to be still in the challenge, though they receiue no honour in the fielde: still to cast out their darts, though they be beaten back to the wounding of that head, they would most defend.

Whereupon it commeth that one Edmond Champion, a principal champion belike of Popish religion, flying farre from the fielde

A.ii,

some

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some yeres past for want of armour, is now returned with furniture out of Germanie and Boeme, from Rome and other places, & maketh, he one alone, like another Goliath, & challenge, wherein whole armies heretofore haue had as great ouerthrowes, as euer had the Philistines by the arme of God fighting with Israel.

This Coronell doeth by a pamphlet most vnflittingly writtē as to her Maiesties most honorable priuie Councel, & more vnflittingly scattered abroade, require disputation before all, and with all: and hauing in deede small hope to preuaile, and in trueth litle will to come to the triall (for he can not but see the heauie hand of God against him & his cause) yet he hath a purpose to disturbe all by the very proclayming of this spiritual fight, and by giuing aime to them, that in the same league attempt otherwyle more dangerous matters against the state.

These letters comming to my hand, after I had read them, and considered his insolent haunts against & trueth, ioyned with wordes pretending great humilitie, his protestation of zeale to saue soules, deliuered with matter that draweth them into damnable heresies, I expected a present yllue by  
his

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his personall answer, before them to whom  
such causes appertaine. But not understan-  
ding of any such yssue, and finding the let-  
ters to be more and more spread as Libells,  
abusing the name and holy authoritie of the  
Counsell, and that they prepare inconstant  
minds to the mislike of religion, and desire  
of Poperie (which plainly appeareth to be  
the practise of the Champion in scattering  
them) I thought it my dutie to answer the  
same, in respect of the publique iniurie of-  
fred to religion, with all humilitie offering  
this answer, or further proceeding with the  
saide Libell, to their honours most wise  
consideration.

But before I come to y particular pointes  
of his letters, I am shortly to touch y chiefe  
and onely matter therein pretended: which  
is a desire to haue a disputation graunted, or  
solemnne audience for some sermons to bee  
made in the mayntenance of the most wor-  
thily abandoned Popish religion.

This petition seemeth to all Papists  
needfull, & I can not blaine the, for it would  
do them good to obtaine, if it were but a  
question for somewhat, who haue right to  
nothing. But I would wonder, if any which  
professe the Gospell should now looke for a  
disputation,

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disputation, to answer every vaine challenge, & that after so many & blessed yeeres, wherein error hath every way bene confuted, & the trueth established. For our partes, we are so assured of the manifest trueth, that we make no doubt thereof. For their partes, if they sought conference in a good conscience, & with a desire to learne, it were necessary to regard their desires, & to relieue their conscience. But returning into the lande, with vngodly bowes and obstinate mindes to persist in their errors, and hauing hope with their maskes to deceiue many, it is meete to keepe them as farre from doing harme by their lies, as they withholde themselves farre from receiuing good by our trueth. For to our profession they munde not to be brought, they are botaries to the contrarie. What then shall we gaine by disputing with them, when they will not bee gained to the trueth? To our selues already through the great mercie and power of God and his word, we haue by disputations made great gaine within the realme and abroad, and the same gaine increaseth to the saintes of God, with increase of sorrowe and lamentation to all that yet haue traffique with the whore of Babylon. Moreover in this disputation



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putation to overthrowe the challengers by  
the worde (as often their masters haue bene,  
and they easily may bee) what great victory  
can it bee ouer two or thre of the last & least  
in a quartel? They make accompt to gayne  
nothing indeede, yet by false report of some  
that stand ready prest, to post away & newes  
of victorie, before there be a stroke stricken,  
they may winne some piece of their desire.  
Also they think it some profit, onely to barke  
against & trueth. But whē Rabshakeh came 2. Reg. 18. 36  
from Babylon, and blasphemed at the gates  
of Ierusalem, good Ezechias following the  
rule of Salomon commanded, saying, An- Prou. 26. 4.  
swere ye him not. And I pray you, who of  
vs woulde in the things of this life yeelde to  
an euill minded man, that he should enter an  
action for the things, whereof we haue the  
right and quiet possession? But here the pre-  
tensed Catholiques are wise in their gene-  
ration. For when did they graunt to a free  
disputation, or to haue any sermons made  
by them of the religion, but being enforced  
therunto? Yea, at this very time, howso-  
euer this Champion and some others chal-  
lenge and call for disputation, yet their  
forgettfullers, and fathers in Poperie refuse  
the same. With what forehead then can  
these

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these Iesuites demaund of vs, that themselves will not graunt: D<sup>r</sup> seeing it hath bene graunted at Auspurge, and at P<sup>r</sup>oissy and els where, and they gained nothing by the graunt, why should they call the Ministers to an vnorderly disputation, from their ordinarie charge: wherein beside other duties of their ministerie, they soundly confute by the plaine word of God, as occasion is offered, euen the chiefest arguments that the enemy can alledge? As for the trial these Iesuits wil make, it shalbe w<sup>th</sup> false weights, and measures, which are an abomination to the Lord: while, after their custome, they dispute with vblearned and peeuish distinctions, false arguments, absurd interpretations, plausible notwithstanding to them that haue a forestalled iudgement against the trueth.

Provl. 30, 23.

3. Tim. 2, 23.  
Tit. 3, 9, 10.

But S. Paul warneth vs to auoide th<sup>t</sup> that trouble the Church with such disputations and contentions. For it is euident that the purpose of these Iesuites is but to cast in matter of grieffe to the godly, when they see so bolde enterprises of the enemy, not at the walles of the citie, but euen in the market place: and, as by a blasing starre, to prognosticate some further matter to the Papist and time seruer: but most of all

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all to disturbe the peace of the Church, and to make the people stagger in religion, as many of them, as by diligent hearing of the worde haue not attained to the certaine loue of the trueth. Neuerthelesse, although I thinke it inconuenient in a settled estate, to haue the trueth of God, and her Quiesties most godly proceedings called into disputation by these men, who are her alienated subiectes, and in this maner against a singular peace: yet vpon other circumstances, as disputations haue bene heretofore graunted, so they may agayne. For not wee, but the Papistes refuse lawfull disputation: not we, but they feele and confesse that they get nothing thereby. The inconueniencie is that, which I note in the seditious practise of this man, and his confederates. Otherwise the common wealch hath more cause then y Church to meade their forces. Wee seeke not to esche we any snare they can laye: we feare not their euidence, or doubt of our owne title. They haue had and may haue the libertie of their pen: if these Iesuites haue any thing that their masters had not, or which our fathers in the Gospell haue not answered, let the lay it downe in writing in true forme of argument, (which is the most certaine cryall,

R. Masscus  
in Iudam.  
Watson and  
others at  
home.

## An answer to a Iesuite.

trypall, & of greatest iudgemēt) & in writing,  
by the grace of God, they shalbe answered.  
For howe litle we feare them, & howe much  
they feare vs, it appeareth by that they suffer  
not a scroule of religion, or tending thereto  
litle that way, in any māns hand, but it is pre-  
sently a matter for the inquisition. Yet, they  
withhold the very word it selfe. Whereas we  
find by the very view of their outward Rome  
with her abominations, and the inward see-  
ing into the heart of popish religion, with her  
absurdities, haue made many, as well grosse  
Papists, as others indifferent betwene both  
religions, to stand resolued in the trueth, and  
to acquaint themselues with the cleare and  
comfortable doctrine of Iesus Christ, after  
the execrable superstitions of the Pope once  
thoroughly knowen.

But nowe to come to his letters, I finde  
(to speake generally) that they haue a pre-  
face to nine articles: the preface and articles  
being to the same purpose. For all is in ef-  
fect thus much: that he hath taken a farre &  
dangerous iourney, boldly & plainly to of-  
fer himself a procter to mainteine against al  
commers in disputation, at the commande-  
ment of the Pope, the Popish religion, & to  
confute the doctrine of Christ Iesus. This



An answer to a Iesuite,

is the challenge. The promise is to perswade  
euen Princes & people professing the truth,  
that they are in error: as if both Princes and  
people had not sufficient assurance of their  
saith: or the chiefest Papistes did not from  
day to day receiue great ouerthrowes both  
in disputatiō and writing. For (to the glory  
of God in the ministerie of the Gospell be it  
remembered, and to the heart grieve of all Ro-  
mish Catholiques) the Lord addeth to the  
true Catholique Church of his elect, great  
numbers continually: & to those that openly  
professe the religion, many notable cities,  
which lately were first in the zeale of Pope-  
rie, and are now not the last of them that  
embrace the truth: notwithstanding so ma-  
ny artes and insolencies used to stoppe the  
course and increase of the Gospell. There-  
fore, if the Lord do not punish our contempt  
of the word we professe, what hope may our  
Chalenger haue, that the Pope shall reco-  
uer others, when he can not keepe his own;  
no nor them that lately carried the canopie  
ouer his head.

In the preface, y<sup>e</sup> Iesuite reporteth his pil-  
grimage out of Germany and Boemie into  
Englād his deare cōuntry, at the cōmādemēt  
of his superiours y<sup>e</sup> sent him, where he giueth

a note

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a note of his danger & of his obedience. But touching his obedience, it commeth to be noted afterward. As for his dangers, I see them not so great as he pretendeth. For I doubt not but he was well contented that this place fell to his lot: & that he wayted a time to adventure himselfe, when there was, in his opinion, lesse danger then heretofore, & more hope of some golden daye. But the man is come into this noble realme for the glorie of God and the benefite of soules. What glorie of God can come by a man sworne to Antichrist against Gods glorie: sworne to the Council of Trent against the peace of this kingdom: What care of soules can hee haue, which would withdraw their foode, & is enraged, & therefore would enrage others with y<sup>e</sup> cup of poison wherewith the whore of Babilon hath heretofore poisoned the princes of y<sup>e</sup> earth: What benefite of soules can poore soules looke for at his hand, that in place of the most cleare light of the Gospel, would bring in a greater plague of darkenes, then that of Egypt: This is the effect of the Iesuities lye which he would shew to his deare countrey after so many yeeres absence out of her sight.

Being now arrived, he keepeth his person secret, that he may vnderhand & safely some matter

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matter of heresie & sedition: but by letters he maketh his purpose known with cunning speeches. Altho he keepeth himselfe secret so long as he may, one reason is to auoide, that hee would seeme to make none account of: namely a iust punishment of his contempts against ~~the~~ <sup>the</sup> laie. Another reason is (as I sayd) to make way for the Pope priuately, because he dareth not effect his message openly. That he deliuereth his minde in writing, not as a priuate letter in one copie, but as a publique matter in many copies all abroade, it is to entertaine sliding mindes with vaine hope: to cast some disgrace vpon the causes of religion, & all by a promise of that which all the Iesuites in the worlde can not performe, though this Chāpion alone doth undertake it. Such undertakers are like ynough to ouertake some simple ones, not yet cleansed from the dregges of Poperie: otherwise it will be hard to preuaile with men of vnderstanding, who euer suspect them of bankrupting, that aske so much credit of their owne word about any sureties. Thus it appeareth that this Iesuites promises, & craving credite to be beleued in so great things, is but to withdraue many of her Daieslies subiectes from the loue of the Gospel, whereby they

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they are taught to their owne saluation: and consequently from regard of their selues, & from obedience to her Maiesties most noble and godly proceedings. Yet as if he did not make this matter, he doth insinuate his own danger for welldoing: as if it were like, that, notwithstanding his close dealing, as much to keepe himselfe as he may, this busie world might finde him out sooner or later, and interrupt a busie fellow, & this watchful world would finde him out for all his watchfulness. But I would this suspicious worlde would more suspect them that come to vs in sheeps clothing, being inwardly rauening wolues. It is to small purpose that he layeth downe the confession of the matter without presentment of the man. For if the mā were founde, there is matter ynough against him without his confession. Yet he would be accounted a good dealer, and to saue his examiners from some labour when he shall haply be founde and brought to examination. Neuerthelesse if in these letters al be not plainly confessed, that may fully be implied, then he hath not eased his examiners from the practise of their wit in finding out more dangerous practises concealed, then are those, which are here expessed to cloke the rest. It followeth



An answer to a Iesuite.

together to speake of his articles layd downe  
directly, truly, resolutely to open his purpose.

I In the first hee confesseth his calling.  
That, albeit vnworthy, hee is a priest of the  
Romish church, which he doth falsly honour  
with the name of the Catholique Church.  
Such as þ Church is, such is his priesthood:  
as the Church Antichristian, & the priests  
thereof ministers of Antichrist, taking vpon  
them against the manifest worde of God to  
offer vp a sacrifice for the quicke & dead. An  
intolerable blasphemie against the all suffice  
cient sacrifice of the Lord Iesus, offering him  
selfe once for all & for euer. But, to iudge an  
euill seruant by his owne mouth, hee that is  
vnworthy of so foule a priesthood, what shal  
he be worthy of? Not by the great mercie,  
but by the iust iudgement of God worthy of  
that that is worse: worthy of a place among  
the newe and detestable Iesuites.

Heb. 9. 26.  
& 10. 12. &  
18.

In this place, because these scorpions, þ Ie-  
suites are unknowne among vs in England. I  
haue occasiõ to speake of the, þ þ godly may  
take heed of their deauen, & that their louers  
may iustly be ashamed of such loue. The Ie- Iesuites,  
suites are a kinde of Regulars professing o-  
bedience to þ Pope & their General, at whose  
seeing they must forsooth of free cost preach  
where soe.

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whereſoeuer they be ſent. They had an obſcure cōceptiō about ſiue & forty yeres paſt, not long after y<sup>e</sup> reſtoring of the Goſpel, one Layolas a Spaniard being the father of thē. But they had not their full creation & cōmiſſion, till within theſe thirtie yeres by Pope Paulus quartus. Before that time al Friers profeſſed the rule of ſome one Frier, as the Frāciſcans the rule of Francis, the Dominicans, y<sup>e</sup> rule of Dominic, or ſome one ſuch like Patrō. Afterward when euill colors be- trayed thē ſelues at a good light, & the preaching of y<sup>e</sup> Goſpel brought popiſh orders in- to open iudgement, then many papists were aſhamed, y<sup>e</sup> there was not an order after an honeſt name. whereupō ſome boldly aduētured to borrow y<sup>e</sup> holy name of Jeſus, & called thēſelues the ſocietie of Jeſus, or Jeſuites. Nowe it was not ſo vile a thing before, to name thēſelues by ſome baſe & beggerly frier, but it was afterwarde more hautie pride, whē they preſumed to abuſe y<sup>e</sup> name proper to Jeſus, at which name all the knees of all things in heauē & earth muſt bow down thēſelues. This mighty & glorious name, theſe Jeſuites bring in, to giue credite to their weake & ſhamefull order, reckening y<sup>e</sup> Lord Jeſus himſelf amōg Friers, withal making him

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him but a Patrone of the yongest cōpany of  
Friers, & so to stand behind Francis & Do-  
minick. These new Iesuites must be called  
by societie of Iesus, as if they alone were in  
the societie of Iesus, & all other utterly ex-  
cluded: whereas rather these Iesuites are  
excluded for their heresies, & they onely in-  
cluded in the fellowship and body of Iesus  
Christ, which follow his doctrine, and haue by  
anointing of his Spirit, contenting them-  
selues with the name of Christians, made to  
them expresse lawfull and honorable by the A. 11. 16.  
word of God. Wherefore these that corrupt-  
ly haue called themselves Iesuites, may  
be called Iebusites, without offence to the  
Lord Iesus, & most aptly in respect of their  
dealings. As their name, so chalenged to  
themselves, is absurd, seruing them only to  
make a shew of holinesse, and to deceiue the  
poore people: so their practises are yet more  
detestable. For they gather learning onely,  
as the spider gathereth popson, that they  
may infect the heart & stomake of their dis-  
ciples. And as good Physicians prepare a  
countrepopson to saue life, so these in a  
contrarie course prouide not a countreve-  
nim, but venom it selfe against the wholsome  
meate, euen against the worde of God, the

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Exod. 8. 2.

foode of our soules, whereby they are nourished & preserved into life everlasting. These Monkish Friers, or Frierly Monkes (O heauy iudgement of God) these Iehusites I say, from whose contagion we haue bene free euer hitherto, they haue lately aduertured into England, as skoutes to the Irish rebels, and prepare to establish againe popish superstitions. But let vs yet further examine these Iesuites, that plague all nations where they come, as the Frogges and Caterpillers of Egypt did. Our bastard Papists in England, that are neither true to vs, nor faithfull to their owne side, woulde seeme ashamed of many grosse points in Poperie, saying, they verely hold Images, Pardons, Praying to Saints, & seruice in an vknownen tongue, as wicked things. But let the & all true professors also know, that y<sup>e</sup> Papists hold Steuen Gardiners rule: Velde but in halp water (said he to Cardinall Poole that blusshed at some enormities in popery) and peeled in all. Thereupon Papistes peeled in nothing, howsoever our home Papists thinke or dissemble the matter. This is proued by the open dealing of the Iesuites: for there is nothing, be it neuer so impious, neuer so absurde, yet though in their owne conscience neuer so contrary



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contrary to truely & common sense, but they defend it in a booke written in publike consent, & called, *þ* Censure of Colen. Whereto it hath bin truely declared, *þ* *þ* Iesuites are wicked Donkish friers, *þ* they labour for learning to abolish learning, that they ouerlay the nations where they come, that they defend all absurdities of the popish Church. But for prooffe of their absurd and blasphemous doctrines, out of a treatise concerning this matter, I haue enterlaced their owne words, as they are to be found in *þ* same booke, & in other of their writings, adioining to euery article of their doctrine, *þ* cleane contrary doctrine out of *þ* word of God, as foloweth.

Censur.  
Colen.

Donati Gotti  
uifi lib. de fide  
de Iesu &  
Iesuitarum.

1 It is not sinne whatsoeuer is against the Lawe of God. Censure of Colen, lease 44. Contrary to *þ* word of God. 1. Ioh. 3. 4. The transgression of the Law is sinne.

2 Cōcupiscence remaining in the regenerate, although it be against the lawe of God, yet it is not sinne properly in it self, or of it owne nature. Cens. Col. 38. &c. in the hādling of Canisius Catechisme, leaf, 184. A contrary doctrine is taught by Christ, Mat. 5. 28. I say vnto you, *þ* whosoever shall see a womā to lust after her, he hath already committed adulterie with her in his heart.

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3 The first motions of lust are without hurt of sinne, Cens. Col. Fol. 54. 89. contrary to the tenth commandement, Thou shalt not couet, Exod. 20. 17.

4 The holy Scripture is a doctrine vnperfect, maymed, lame, not conteining all things necessarie to faith & saluation. Cens. Col. fol. 220, cōtrarie to that place of Paul, 2. Tim. 3. 16, 17. Al þ Scripture is giuen by inspiration of God, & is profitable to teache, to confute, to correct & to instruct in iustice, that the man of God may bee perfect, and thoroughly instructed to euery good worke.

5 The want of the holy Scriptures must be supplied by peecing it out with traditions, Cens. Col. 220. Contrary to a Lawe in Moses. Deut. 4. 2. Thou shalt not adde to the wordes which I speake to thee, neither shalt thou take from them.

6 The holy Scripture is a nose of waxe. Cens. Col. 117. Contrary to the wordes of David, The law of the Lord is perfect, conuerting the soule. Psal. 19. 7.

7 The reading of the holy Scripture is not onely not profitable, but many wayes very hurtfull to the Church. Cens. Col. 21. Christ deliuereth a cōtrary note, Mat. 22. 29. De erre, not knowing the Scriptures, nor the

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parte of Christendome, or heathenesse, vpon lyke assignation, I doubt not (as I sayde before) but that hee was more readie and ioyous to bee sent into his owne countrey. But what authoritie hath the Pope to send out swarmes of Iesuites into all the worlde? Are they not content falsely to make him Peters successor and head of the Church, but that they will also allowe him to apoynt these newe Apostles, to goe out into al y<sup>e</sup> worlde, namely these Iesuites, enemies to the doctrine of the true Apostles: yea, and that in nūber not so fewe (I thinke) as xii. hundred for xii. because he would haue more to pull downe, then Christ sent abroad to build vp withall:

3 His assigned charge is laide downe in the third article, which is, of free cost to preach the Gospell, and minister the sacraments. Cunning wordes to cloke an euill matter. For he speaketh in wordes fit for the Gospell, to auoyd the vsuall and proper speeches of his Popish priesthod and order, that are full of derogation agaynst the trueth. For they preach not the Gospell, but against the Gospell, in the traditions and ordinances of the Pope. Their ministerie of the Sacramentes is the saying or singing

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Catech.  
Camili.

Cic.offic.1.

Apo.18.11.

Apoc.17.5.

singing Masse, and corrupt baptisme, with  
other ceremonies which they call Sacraments,  
but are none by any warrant out of the word  
of God. For in their definitions of these  
other five falsely named Sacraments, they  
surcharge their margents with great shewe  
of proofes, but almost all are authorities of  
men: there are very fewe places of scripture  
quoted, and those manifestly perverted.  
The wordes that folowe in his charge, To  
instruct the simple, reforme sinners, con-  
fute errors, and in briebe to crye an alarme  
spirituall against foule vice and proude ig-  
norance, howe great shewe doe they make  
in the monster. Tullie noteth those byers  
and sellers that gayne but litle, except they  
lie much. Euen so these marchants that bye  
and sell with the woman that sitteth vpon  
many waters, in whose forehead this name  
is branded, A mysterie: Great Babylon,  
the mother of whoredomes and abomi-  
nations of the earth: they gayne nothing  
but by their shamelesse lyes. For that which  
they set out to sale for instruction, is destruc-  
tion touching the fayth: their reformation  
is a deformation: and in their kingdome it  
may seeme waste labour, seeing they haue a  
shorter way to worke, in blotting that out  
with



## An answer to a Iesuite.

1. Pel. He hath taken vpon him a speciall kinde  
 of warfare vnder the banner of obedience.  
 If it be of obedience to God vnder Christes  
 banner, it is common to all Christians: if  
 it be of obedience to some new false Apostle-  
 ship of the Popes creation, it is as much dis-  
 obedience to God, as it is obedience to those  
 monkish ordinances. What plaine dealing  
 then can this be? Under the title of the glori-  
 ous banner of obedience, the Iesuite recom-  
 mendeth to the Lordes of the Counsell his  
 disobedience to God, his disobedience to the  
 trueth, and obedience onely to his Fathers,  
 chiefly y<sup>e</sup> Pope, the most blasphemous ene-  
 mie of God, & most open enemy to her Ma-  
 iestie both in his consistorie, & in the field. O-  
 bedience acceptable to God is according to  
 his word, not according to y<sup>e</sup> traditions & or-  
 dinances of mā. As for y<sup>e</sup> Pope, he holdeth vp  
 a banner of rebellio alwaies against y<sup>e</sup> kingdō  
 of Iesus Christ: & many times also against  
 y<sup>e</sup> kingdome of Princes. Under this banner  
 he hath lately placed these Iesuites in some  
 armour, finding all other vnlettered and idle  
 Monkes & Friers, not so fit for y<sup>e</sup> campe, as  
 for the cloister. If this votarie hath resigned  
 great interest, or manye possibilities of  
 welth, honor & felicity, (as he pretēdeth) the

2. Theſ. 2. 4.  
 His bulles.  
 His forces in  
 Ireland.  
 Ierc. 7. 22.  
 Mat. 15. 9.

An answer to a Iesuite.

Mat. 13. 46.

Reuel. 13. 16

the iudgemēt of God was y<sup>e</sup> heavier against him, y<sup>e</sup> he should sell all he had, not to bye the precious pearle recomēded by Christ, but to purchase the marke of the beast deliuered by Antichrist. For y<sup>e</sup> was not the way to make a friend of vnrightheous Hammon, but so to forsake y<sup>e</sup> blessings of this life, that thereby he forsooke also y<sup>e</sup> blessings of the life to come: except the serpent obtaine mercie, & cast his skin. Neuerthelesse this vngodly losse is alledged as a great gaine to his euill cause.

2 The second & third article are one in effect: for the secōd in substance doth only & out of order make mentiō of the place where he is to exercise his charge, before the charge be expressed. To follow him & his order, in this article he mentioneth his returne into England, as for great good: but passeth by his departure thence with silence, as carping a plaine note of much euil. He taketh his voyage from Prage to Rome, and thence into England being commanded by a warrant from heauen and an oracle of Christ, Great wordes emporting a great ambassage. But least any should take it, that hee receiued his warrant in a dreame, or hearde a voyce in drede out of heauen, he expoundeth him self, yet with wordes doubtfull, as oracles among

## An answer to a Iesuite.

among the Gentiles were wont to speake.  
For whether hee vnderstande the generall  
Prouost of the Iesuites onely, or whether  
hee vnderstande the Pope him selfe, it is  
somewhat doubtfull. If he meant not the  
generall Prouost of the Iesuites, (which I  
rather thinke) then hee auoyded the name of  
Pope, as iustly odious euery where for his  
abominable superstitions, pride, and tyran-  
ny ouer mens liues and consciences: but in  
England most of all, for that he hath againe  
and againe thowen out his thunderbolts of  
curse both against the Prince, and agaynst  
the people. Wherin, by the way, let vs looke  
to the effect of those curses. Did not  $\text{y}$  Lord  
turne them into blessings? Did it not ap-  
peare euen to the Papists howe undeserued  
the curses were, and howe litle the blasphe-  
mously supposed omnipotencie of the Pope  
can doe? Was not Salomons Prouerbe  
iustified in those Bulles? As a hyrde man  
dieth, and a swallowe flyeth away, so doeth  
a curse that is undeserued.

But to returne to  $\text{y}$  doubtful speech, whe-  
ther he meant the Pope, or the Iesuites mas-  
ter, what blasphemie is it to attribute  $\text{y}$  au-  
thoritie of a warrant from heauen, and the  
voyce of Christ, to a man whose breath is in  
his

His most in-  
solent and  
malicious  
Bull. 1569.  
answered by  
M. Ballinger

Prou. 26. 2.

An answer to a Iesuite.

Galat. 1. 10. his nostrilles, and whose sinnes reach by to  
heauen, calling for vengeance: Doe we now  
perswade and preach men: or rather, as the  
Apostle saith, Dught not euen the Apostles  
2. Cor. 4. 5. themselves to preach Christ Iesus & Lorde,  
and them selues seruantes: Saint Paul  
Galat. 1. 8, 9. woulde not preach otherwise then the Gos-  
pel, no not at the voyce of an Angell from  
heauen: and these come to preach Antichri-  
stianitie at the voyce of the man of sinne.  
Therefore, how are all men, especially they  
whom the Lorde hath exalted to his place of  
iustice, howe are they to take diligent heede  
of these men, and of the matter they bring,  
much more dangerous thē the former buls:  
If the Popes worde be to them a warrant  
from heauen, and an oracle of Christ, then  
at his word they must inuade kingdomes,  
throwe downe estates, change gouerne-  
mentes, roote out the Gospell, and plant ig-  
norance, with all other their beggerly and  
wicked superstitions that accompanie the Po-  
pish doctrine. It foloweth that the Pope is  
alwayes resiant at Rome: but & Iesuite must  
remember that hee may remooue his chaire  
to Sybillas denne, or any other place by the  
doctrine of the Iesuities. As for his roadie  
mynde to haue gone ioyously into anie  
parte



An answer to a Refute.

the power of God.

8 That the righteous mā liueth by faith, he hath it not in Christ, but by his owne workes. Cens. Col. 118. A contrary place in Paul. Rom. 11. 6. If righteousness be of workes, it is no more grace.

9 Men doe surely hope that everlasting life shalbe giuen them, but they do not beleue it: now hope often faileth, otherwise it were no hope. Cens. Col. 108. A contrary place. Heb. 6. 19. Hope is y<sup>e</sup> sure anchor of y<sup>e</sup> soule: & Rō. 5. 5. Hope maketh not ashamed.

10 The Scripture in deede neuer teacheth the inuocation of Saints, yet we must beleue, receiue & hold it. Fol. 230. Contrary to this is the place. Esai. 63. 16. Thou art our Father, and Abraham knewe vs not: and Israel was ignorant of vs.

11 Christ neuer said to the lay men, Do this, in the remembrance of mee. Fol. 302. S. Paul doth plainly confute this. 1. Cor. 11.

12 Traditions are of equal authoritie with the worde of God: we must beleue them, thogh they be manifestly against the scripture. Fo. 230. Contrary to this saith Christ, In vaine do mē worship me, teaching doctrines that are but the traditions of men. Mat. 15. 9.

13 We must worship the image of Christ

B.iii.

with

An answer to a Iesuite.

with like honour that wee doe the holy bookes of the Gospel, Pol. 66, Against this saith S. Paul, 2. Cor. 6. 15. What agreement is there betweene the Church of God and Idoles?

These and many other blasphemies doe the Iesuites maintaine. There is not a spider, nor a spiders web in any corner of the Popes brest, but these Doctors will hold it no lesse holy, then that which commeth out of Christes brest. But doe not euen the Papists that know these things, easely see, how the Iesuites in these doctrines bewray the Spirit of Antichrist, that went out into all the world to deceiue and destroy? Surely none

Apoc. 16. 14.

Acts. 16. 14.

Gen. 19. 16.

Colloquium  
Iesuiticum.

can see, except the holye Ghost open their heart: none can depart out of Sodom, except the Lorde doe drawe them. Although I haue bene long in this matter, yet for a further discouery, and for plaine warrant that the sect of Iesuites is most wretched, at the ende of my answer I haue added a translation of a booke, wherein <sup>the</sup> sect is notably discovered by a testimonie out of their own heart.

Nowe to returne to Campions wordes: He hath bene a Iesuite these viii. yeeres. A long time to see so many enormities, & in al <sup>this</sup> space not to returne from them to the Gospel,

An answer to a Iesuite.

With a short pardon, which cannot be rooted  
out but by much preaching. Their confuta-  
tion of errors is in deede a confutation of  
the trueth, and a confirmation of lies, as ap-  
peareth nowe more then the lyght of the  
Sunne at noone. For as the Apostle spea-  
keth of them, They shall preuaile no lon-  
ger: their madnesse is made euident to all  
men, as the enchantment of Iannes and  
Jambres. As these withstoode Moyses: so  
the Iesuites resist Iesus Christ, & the lyght  
of the Gospel, men full of ambition in their  
corrupt mindes, and enemies to the Crosse  
of Christ. That he thinketh his poore coun-  
treymen abused with proude ignorance, I  
maruell what hee meaneth to blame igno-  
rance in any. For we that professe the Gos-  
pell, lament and crye out against ignorance:  
our aduersaries they alwayes haue made  
much of it, as the mother of deuotion: yea  
even the most famous order of the Francis-  
can Fryers, that extol Francis their Father,  
and their order aboue the heauen of heauens,  
they haue a rule that the vnlettered among  
them shoulde not care to learne letters.  
But the Iesuites, they professe and teache  
knowledge. Let vs see, what knowledge,  
and for what cause. It is the very same  
knowledge

1. Tim. 3. 2.

An answer to a Iesuite.

Gen. 3. 1.

knowledge which y<sup>e</sup> serpent performed: who promised the knowledge of euill, to take away the knowledge of good: who promised life, and brought in death. Therein also the cause appeareth: for this master promisseth to roote out proude ignorance, minding in deede to roote out the sincere knowledge of

Rom. 1. 16.

the Gospell, which is the power of God to saluation. Here the Iesuite most wickedly calleth the knowledge of the Gospell, ignorance: and the stedfast confession of our faith

Hebr. 10. 22,  
23.

& hope that wauereth not, he termeth pride. But Poperie, which this rooter out of the Gospell would plant in place thereof, is in deede proude ignorance, and a treading vnder foote of y<sup>e</sup> blood of Christ. For it proudly refuseth to heare, and reioyceth to bee without vnderstanding. Therefore Poperie is that proud ignorance that must not reenter, and the disease thereof remaining in many, is that which must be more & more rooted out. For, though it promise all good things, what one good thing can that religion bring, which ioyneth the merittes of man with the merittes of Christ, which matcheth, or ouermatcheth the worde of God with traditions, the commandment of God with the countermaund of the Pope, the Temple of God with



## An answer to a Iesuite.

with Idoles? Which doctrines and many o-  
ther are the doctrines of men, as contrary to  
y<sup>e</sup> holy worde of God, as is darknes to light,  
& infidelitie to faith in Christ Iesus. What,  
I say, can the Iesuites religion bring, but  
some vnblessed blessings of a mā, which draw  
after them the everlasting curses of God?  
The sunne of righteousness, that shineth in  
to our hearts, being thus taken awaye, this  
Iesuite would bring vs to some knowledge  
of the woman that is arrayed with purple & Apoc. 17-4  
scarlet, & overlaid w<sup>th</sup> gold, precious stones,  
and pearle. Which woman is set out vnto  
the carnall eye, & sense, by such allurements  
to recouer y<sup>e</sup> kings of y<sup>e</sup> earth her old lovers,  
that she may make the mūken againe with  
her cup of fornications. Therefore in the bo-  
wels of Iesus I beseech all my deare coun-  
treymen not to be deceived by this Iesuite,  
who bringeth into Englad a worship cleane  
contrary to the worship of God. For Gods  
worship is in Spirit and truethe: and poperie Ioh. 4-23, 24  
is in gold and siluer & pearle, and crucifixes,  
and Agnus deis, all for the eye, and to snare  
the heart of a carnall man, bewitching it  
with so great glistering of the painted har-  
lot. It is also in all kynde of musike to spyll  
the eare with delight, and in all excellent  
perfumes

## An answer to a Iesuite.

perfumes to please the smell. These and all the rest are carnall intilements, to quench the Spirite, bewraying that Poperie worketh in vs, not a feeling or iudgement of Gods seruice in Spirite, but of fleshly pleasures, to cary vs away to the fornications of that strumpet of all the worlde. Nowe as Popery is not a worship of God in Spirit, so is it not ioynd with any worship of God in trueth, but in þe canons & decrees of men, who, to rayse vp their owne kingdome, got about to throw down both the kingdome of men, and (which is their chiefest practise) the kingdome of Iesus Christ. Therefore it was too broade to charge the Gospel nowe preached, as an abusing of his poore countrey men: whereas he himselte seeth wherewith they are many of them abused from Rome, and by these close messengers from thence: namely with most foolish and beggerly trash, as Bulles, pardons, holie graines, copper pieces of Agnus dei, with such other childish inuentions, wherein (if a strong spirit of error did not reigne in some) I maruell that the beggerlinesse and follie of their religion is not moze espied and had in a perpetuall detestation.

4 The fourth article doeth shew as much  
trueth

An answer to a Iesuite.

trueth in his words, as is in his religiō. For in wordes hee doeth openly deny that which is most apparant in his doinges, and most necessary for his cause. He neuer had mind, and was streightly forbidden by his father that sent him, to deale in any respect with any matters of state, &c. Here he doeth earnestly affirme that which must not be beleueued: here he doeth perswadingly craue that which must not at al be giue him. He would be thought no enemie of the state, no dealer with the common wealth or policie: & rendereth a reason (if you wil beleue him,) It apperteineth not to his vocation: and from it he doeth gladly estrange, and sequester his thoughtes. But all these wordes are as if a man would manifestly wounde his neighbour to the heart, and yet in the deede doing cry out, saying, I doe not so much as thinke him any harme. For he that smiteth our religion, woundeth our common wealth: because our blessed estate of policie standeth in defence of religion, and our most blessed religion laboureth in the maintenance of the common wealth. Religion and policie in Englande are, through Gods singular blessings, preserued together in life, as with one spirite: hee that doeth take awaye

C.

the

An answer to a Iesuite.

the life of the one, doeth procure the death of the other. Neyther can any Iesuite from Prague or Rome, come ouer to confute and alter religion, but hee must attempt the change of the state, to the lamentable destruction of the lande. Hee can not agayne bring in the Pope, but he must take awaye from her royall Maiestie, her iust supreme soueraintie, and depriue her at one clappe of the authoritic shee hath ouer all persons and ordinances. She must haue nothing to doe with the bodie or goods of the Clergie (as they speake :) shee must seeke a reconciliation from the Popes curse: her chiefe lawes must bee no lawes: the present gouernement, that I may not save the present gouerner, must bee changed, a newe established, and made subject to the checke of the Priest of Rome. Notwithstanding this man that woulde ouerthrowe all, woulde make vs beleue his purpose is to touche nothing. Because he caryeth no sworde, he woulde bee thought to cary no weapon. But is not one trumpet worse then many swordes: What manifest dissimulation is then in the champions wordes: what playne contrarietie: But it is no new thing: for his whole pamphlet is full of such



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such monstrous contrarietie, while hee deliuereth humilitie in shewe, but pryde in deede: agayne, while he uttereth the words of swelling pryde, hauing no matter but vile and base. But Antichrist and his ministers must needes learne of their father his chiefest lesson, which is to lye, that the saying of Christ may appeare, Satan is a lyer, and the father of lyes. As for his reason, that thinges of policie appertayne not to his vocation: although it bee true in deede, yet it is so sayde onely to couer his purpose, which is to the contrary. For appertayneth it to Saunders in Irelande by the same oracle, and doeth it not appertayne to Campion in England: Suerly it doeth apperteyne asmuch but the open attempt is not so safe. Therefore it commeth here to bee considered, that the oracle hath a double heart and a double tongue, set at large to denye or breake euen an othe made to one, not of his sect, and euermore to say and vnlaye, to promise, and breake promise, as may make most for his deuillish practises.

5 Now foloweth the execution of his message, wherein he asketh with shewe of great humilitie, the thing that betwixteth his sin-

An answer to a Iesuite.

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An answer to a Iesuite.

gular pride: For he alone professeth with a challenge in all knowledge, touching his causes, to encounter with all sorts of learning, and learned men: and against them, notwithstanding their strength, and the strength of their cause, to prooue the most weake and languishing title of Popish religion. And before whom? Not before some few in a corner, but in the light & presence of this renowned estate, so enriched with singular giftes of learning, experience and iudgement: namely in the presence of her honorable Counsell, before the Doctours, Masters, and choyse men of both the Vniuersities: and thirdly before the lawyers spirituall (as he speaketh) and temporall. But let vs further examine what hee vitereth. In this place the Iesuite a man professing so great knowledge knoweth not himselfe, he remembreth not in this article, what he solemnly protested in the former. For there he affirmed that he minded not, that he might not in any respect deale with matters of state: but now as hauing his will altered and a secrete dispensatiō against the charge of his fathers, he wil discourse of religiō so far as it toucheth the cōmō wealth & their nobilities. But out of the abundance  
of



## An answer to a Iesuite.

of the heart, both the mouth speaketh, & the pen writeth. It foloweth, wherof he maketh most account, to try the matter out with the doctors, & masters of ech vniuersity. What he bringeth from a newe forge, I may more easely gesse, then determine. But if it be no more, then his masters of these & all other vniuersities haue brought already into their bookes & disputations, it is nothing y<sup>e</sup> long agoe hath not bene confuted. It may be, not hauing better reasons, he presumeth of himselfe that he hath sayzer colours then they had, and a stronger spirite of illusion to deceiue and cary away y<sup>e</sup> preiudicate & inconstant hearer against reason. The manifold waies he promiseth to couince by, are profes inuincible, scriptures, &c. If he can prooue his cause by inuincible scriptures, it is sufficient: there neede no further proofes. But if he alledge y<sup>e</sup> scriptures for his cause, as Mat. 12. 14. Satan did, & as heretikes doe, using some of the words, & leauing the fulnes of the sentence, or peruerting y<sup>e</sup> words to another sense then the holy Ghost deliuereth, then shall he preuaile as Satan did, and his reward shalbe among the false prophetes. As for Councils, Mat. 4 6. Fathers, and stories, they are rather witnessse Councils.  
Fathers.  
Stories. one to another of some contrarietie, and all

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witnesles of y time, howe corruptions crepe  
into the Church, then authentical iudges in  
causes of religion. Neuerthelesse we haue  
(if we woulde vse thē) in their true allegati-  
on, matter sufficient to confute y which the  
Iesuite hopeth to confirme by false allega-  
tion. Touching places in the fathers to the  
contrary, some of thē are already condemned  
of bastardie, being places manifestly forged:  
other not gyltie of forgery, howe great so e-  
uer the authors of thē were, yet it is euident  
they were but men: & that the word of God  
alone hath credit of & for it selfe: that y word  
of God alone is y touchstone, & fining pot y  
sheweth y least corruption, the least cōmix-  
ture of corruption: much more the palpable  
errors of y new Iesuites. Moreover for the  
latter Councils, because y Pope reigned o-  
uer thē, he, being now arraigned, is no law-  
full witnesse in his owne case. And because  
these Councils make warre against the au-  
thoritie of Gods word, y Spirit of y Lordes  
mouth, which is his word, shal proceed more  
and more to consume them. Afterwarde the  
Iesuite, not so carefull to performe, as to  
moue great expectation by promise, draweth  
me to looke for profess of his religiō, where  
profess are no more to be founde, then a sure  
foundation

2. Tim. 3. 16.  
Psal. 119.  
130.

Esa. 11. 4.  
2. Thes. 2. 8.

An answer to a Iesuite.

foundatiō vpon the sande, or a place of light  
in the kingdome of darkenes. So impossi-  
ble are the things that now he undertaketh.  
For among other proofes, he undertaketh  
to auow y<sup>e</sup> faith of the Catholike Church,  
by naturall and morall reason, which are  
two great enemies of true religion, & two  
great nourses of Atheisme and heresie. The  
Apostle teacheth this, that the naturall man  
can not discern the thinges of God, they  
seeme foolishnes to him. Dauid finding the  
rebellion and ignorance of a naturall heart,  
craved a cleane heart to bee created within  
him, and a newe spirit: newe, not onely in  
affections, but in vnderstanding, that hee  
myght learne the iudgementes of God. For  
want of this heart, Salomon was a stran-  
ger from God a long time, notwithstanding  
he had a natural and morall wisdome aboue  
any that euer reigned in Ierusalem. Peter  
coulde not receiue the reuelation of sayth  
from flesh and blood: but this Iesuite can  
deliuer it from thence. Therefore the religi-  
on which Iesuities woulde plant againe in  
England, is not according to y<sup>e</sup> holy Scrip-  
tures giue by inspiration of God, but accor-  
ding to the carnall sense of vntaught men,  
which must haue gods to goe before them

1. Cor. 2.14.

Psal. 51.10.

1. Kin. 11.5.

1. Kin. 3.12.

Mat. 16.16.

2. Tim. 3.16.

Exod. 3.1.

An answer to a Iesuite,

1. Tim. 3. 16.

Canon lawe.

Sententia  
Halleri ex  
decretis ca-  
non. collecta

that is, they must haue a religion allowing  
gods, & images, & worshippings in y<sup>e</sup> feeling  
and wisdome of a naturall man, that can not  
looke with the eyes of fayth vp into heauen:  
nor with spirituall iudgement into y<sup>e</sup> great  
mysterie of godlinesse contained in the holy  
scriptures. Last of all this challenger, as one  
brought vp in y<sup>e</sup> Innes of court, & at Padua  
in the midst of spiritual lawyers, underta-  
keth to iustifie his said faith by commo<sup>n</sup> wis-  
dome of law, standing yet in force & prac-  
tised. Wherein againe he promiset<sup>h</sup> to paye  
out that, which he neuer receiued in. But if  
he hath borrowed somewhat out of the lawes  
to saue his credit, let vs examine howe farre  
it may go for payment. Among other lawes  
he relieth most vpon the Canon lawe, and  
some such fragments thereof as yet he thin-  
keth to stand in some force. To speake ther-  
fore of the Canon law, many matters there-  
in are so grosse, that euen many Papistes,  
which other wise haue a harlots forehead, ca<sup>n</sup>  
not read them without blushing. Neuerthe-  
lesse, out of a sea of such absurdities, there is  
a booke extant, y<sup>e</sup> hath gathered many nota-  
ble places to moue aboue thirtie poyntes of  
our religion. This was the iust iudgement  
of God against the Popes, that they setting  
downe



An answer to a Iesuite.

downe wicked canons, shoulde not remem-  
ber to take away y<sup>e</sup> good. Nowe for so much  
of that law as is in practise, if it be not pure,  
let not the worlde maruaile, if in purging  
the Church from so many abominations  
where with the aduersaries had in all places  
and so long time together defiled it, some  
small matter remained not swept away and  
caried out with the rest. As for the positieue  
lawes of the lande, wherein also the Iesuite  
woulde seeme to haue knowledge and mat-  
ter for maintenance of his popish superstiti-  
ons, they make wonderfully against him. I  
speake not this onely in respect of the most  
godly lawes made of late vnder King Hen-  
rie the eyght, her Maiesties father of noble  
fame, or since vnder the Iosias of these ages  
King Edward the sixt, and in the most bles-  
sed and prosperous raigne of her Maiestie:  
but lawes made in the time of Edward the  
first, Richard the thirde, and some others  
before and after. For euen these haue made  
auncient lawes (as appeareth by a booke  
written onely of this argument about four-  
tie peeres since) to abandon the Popes au-  
thoritie: which head of the Popish Church  
being taken away, the body can not remaine  
but as a dead carkeis, that must haue present  
buriall:

Common  
lawe.

A treatise of  
the supre-  
macie.  
Also sermons  
and bookes  
by Tunstall,  
Gardiner,  
Bonner, and  
other pa-  
pists against  
the Pope.

An answer to a Iesuite.

buriall: or remaine as one of y<sup>e</sup> antique images of Rome, that hauing lost the head, yet is highly esteemed onely for antiquitie.

6 In the sixt article first he sheweth how little power he hath ouer his tongue, or ouer his pen. For being loth to speake any thing that might but sounde of an insolent brag or challenge, yet hee doeth most insolently bragge more then any, and challenge more then all. For what one man hath made such a bragge, or such a challenge, as out of al sciences against al men to mainteyne that that for want of maintenance is fallen, as y<sup>e</sup> Angel prophesied of y<sup>e</sup> fall, saying, Great Babylon is fallen, & the inhabitants & friendes thereof see her dayly fall, and there is neither violence nor subtiltie that can lift her vp againe. But the Iesuite moueth pitie, & rendereth a reason why he may not boast. He is a dead man to this worlde. In what sense he is dead, I know not. In deed as yet he can neither be founde aliue, nor dead, nor the place of his buriall. Whatsoeuer other may thinke, hee thinketh not himselfe spiritually dead: but dead by resignation of a worldly life, or danger of death that may come by iustice of lawe. Whatsoeuer it is, he woulde be pitied, before he cometh neere

Reuel. 14.8.  
& 18.2.

Friers and  
such like en-  
tring into  
their order,  
are saide to  
die, & may  
make their  
will, which  
is proued &  
standeth in  
force, as if  
they were  
dead.

An answer to a Iesuite.

neere any danger. As he moueth pitie, so he  
beggeth loue for the wonderfull loue & rea-  
dy minde he would seeme to beare towarde  
euery man. He offreth hayle master, as Ju-  
das did, & a kisse downe to the ground. But  
we must not beleue words of loue from an  
enemie & sheweth malice in deede. Yet there  
is some thing in his professed loue. For to  
treade after ward proudly vpon our heads, &  
to make vs kisse & Popes feete, he wil in the  
Popes seruice first laye his head vnder our  
feete, & kisse the ground we tread vpon. O  
false shew of gracious lowlines! O seruile  
wordes of flatterie, ioynd with intolerable  
pride of a deceitfull heart! For to whome is  
not & notorious pride, & hideous crueltie of  
Antichrist knowen? It foloweth to see how  
soone & suddenly a double minded man sheweth  
him selfe inconstant in all his wayes.  
He that in one line abaseth him selfe to the  
dust, in the next exalteth him selfe against  
heauen. He now pretending the defence of  
the maiestie of Christ, and yet intending to  
defend & tyranny of Antichrist, doeth display  
his courage, his affiance, his assurance, his  
evidence, so impregnable, that no mā may  
encountre with him. As before he promi-  
sed to crye a false Alarme againe sinne, so  
nowe

Iam. 1.8,

An answer to a Iesuite.

nowe in presumption of himselfe he soundeth the victorie, and proclaimeth a triumph, and that before he hath shewed his face in the field. If those wordes did no more tickle the Papists that beleue all and receiue al from Rome, then they doe vs, who examine spirits by the worde, he might haue reserued them for a fitter time, and a better place. In a good cause, it is good alwaies to be bolde, to haue singular affiance in the gracious fauour of Iesus Christ. On the other side in an euil cause to trust to a broken reede of Egypt, is a double folly, & bringeth a double mischiefe: first an ouerthrow in the attempt, and after ward the shame of an euill matter. Moreover, for an enemye of the kingdome of Christ to call Christ his King, and to borrowe his name to iustifie a foule enterpryse, it is nothing else, but to sinne the sinne of them that sweare, The Lord liueth, and yet deceyue. For therein the offender maketh the Lord of hostes a witness, & a reuenger of his impietie. In the wordes folowing (if his heart varied not fro his pen) he maketh account to haue very fauorable readers, that will beleue so great matters in so slender a man. For, as one sayde of another matter, It is easier to commit murther then to defende

Iere. 5. 2.

Iosh. 7. 10.

Papinianus.  
Ael Spartianus  
in vita  
Caracalli.



An answer to a Iesuite.

sende it, so is it easier to fall into the error of Poperie, then to mainteyne it. Neuerthelesse this challenger doeth so undertake the maintenāce, as if nothing could be replied against him. And not contenting himselfe to say, The Protestants cannot answere, he doeth in spitefull wordes of disgrace ease his stomacke of much gall against the preachers and against their pulpits: against the hearers, and their vblearned eares. His impressions of malice are so strong, and the opinion conceiued of his owne sufficiencie so great, that he vaunteth, saying, I know perfectly that no one Protestant, nor all the Protestants liuing can mainteine their doctrine. They haue mainteined it by the word of might and trueth against all the aduersaries in wpyting and solemne disputation, as hath bin noted. And can they not now mainteine it against one man, but of eight or nine yeeres standing in his profession, as litle in deede, as he is great in his owne conceipt: Yes, y<sup>e</sup> meanest of many by y<sup>e</sup> grace of God can mainteyne it, and shall preuayle. And if our aduersaries wyl looke into our defences already published, they shall see the defence of our religion so great, and the cause so manifest, that I may truly vse these wordes

Horatius:  
Quid dignū  
tanto feret  
hic promiss-  
for hianu.

wordes against the chalenger on the other  
 side, No one Iesuite, nor all the Iesuites  
 liuing shall be able to answere that that is  
 written, or to roote out that which is plan-  
 ted. Wee face not men downe in our pul-  
 pits (which is his foule reproch against our  
 holy exercise of preaching) but wee labour  
 by the powerfull worde of God to bring all  
 men to the knowledge and obedience of the  
 trueth. As for our kingdome of Gramma-  
 rians, againe I vnderstande not his taunt.  
 Wee prayse God for the knowledge of ma-  
 ny tongues by many Grammers: and for  
 the knowledge of Grammer, that leadeth  
 into further vnderstanding: and these gifts  
 wee vse to the glory of God, and the consti-  
 tution of your religion. If his taunt was to  
 note, that we want other good artes, I haue  
 onely some swaye in Grammer, herein also  
 he is gyltie of a false and spitefull accusati-  
 on. For we can make prooffe that the Lorde  
 hath giuen vs of the spoiles of Egypt, of A-  
 rabia, of Jewry, and of Rome. But it may  
 be he noteth it, that many now rule in the  
 Church, that in times past haue ruled on-  
 ly in Grammer schooles. I graunt that  
 some fewe such are amongst vs: but such  
 profitable and sufficient teachers of men,  
 that

An answer to a Iesuite.

that it were pitie, they shoulde any more  
teache children. Nowe let vs passe from his  
Icosses, and come againe to his vaunts. The  
Campmaster hauing with Rabsbaketh deni- <sup>2. King. 18.</sup>  
ed the arme of our God to be able to deliuer <sup>30.</sup>  
vs, and condemning our cause before it bee  
indited, doeth notwithstanding craue the  
combat with all and euery one of vs, offer-  
ring the best welcome to him that com-  
meth best furnished. I answer, These are  
wordes. The prouerbe maketh it a vayne  
fight to fight with a shadowe: but wee haue  
not so much as his shadowe for a measure of  
the Champion, or for an argument that hee  
is at hande. But as already he hath vaunted  
of the vniuersalitie of his knowledge, so  
nowe he setteth out the vniuersalitie of his  
powers, making him selfe a monster that  
hath infinite persons to stand it out, infinite  
eares to heare, and infinite tongues to an-  
swere all and euery Protestant. Can hee  
speake wisely in a suddē disputatiō, that ve-  
tereth folly in a premeditate and weightie  
letter: will he looke to win, that knoweth  
not how to make his match: The last point  
of y article is his protestatiō of ioy to meete  
with no vnarmed enemy: but the better we  
come furnished, the better welcome. We  
haue

haue nowe heard more then ynough of his selfeliking: more thē needed of his chalēge, wherein hitherto we finde nothing hard, but þ which he doeth not brag of: namely wher to finde him. For some will beare me witnessse, it is harder to finde him, then to answer him when hee is founde. But these wordes are deliuered to draw credit to himselfe and his cause: also to cast discredit vpon vs, and our religion: Wherein he doeth still affirme the conclusion that shoulde be prooued. It is not ynough for a Iesuite, or for the oracle of the Iesuites to affirme, except proofes appeare. But we must carry till the Champion come to the listes.

7 In the seuenth article he speaketh good words & true, touching the singular graces of God, wherewith he hath enriched her Maiestie in noble giftes of nature, learning & princely education. It is very wel if you thinke thus duetifully in your heartes, and speake so reuerently of her Maiesty abroad, and in your secret prayers. But why do you passe ouer the grace of graces in her, which deserue perpetuall honor: namely her godly zeale and knowledge, in professing & publishing þ glorious Gospel of Iesus Christ, & in abandoning your popish superstitions:

Why



An answer to a Iesuite.

Why moreouer did you not peeke to her  
highnes al thāks frō the heart, for her excee-  
ding clemencie, by the which many of you  
liue, & yet shew your selues vnworthy of so  
great mercie: If the giftes of enemies be  
giftlesse gifts (as the prouerbe noteth) what  
are the bare words of them that are more dis-  
loyall in deede, then they can shewe them-  
selues loyall in wordes: But be it knownen  
to you, that her Maiestie by her rare giftes  
which you acknowledge, woulde easily see  
your flattering hypocrisie, and your grosse  
presumption of her readinesse to incline, or  
rather to decline to you: and moreouer rea-  
dily iudge of your sandy foundatiō, and vn-  
tempered mortar, if either your letters were  
worthy the least reading, or your selfe meete  
for any place in her most honorable presēce:  
Your faire light woulde be dimme in the  
brightnesse of her wisdomē, your good me-  
thode woulde appeare to haue a great maine  
at her learned consideration, & your playne  
dealing woulde shew it selfe plaine dallying  
with Gods causes, if in the singular dexte-  
ritie of her iudgement, shee were present at  
your disputatiō or sermons to giue sentence.  
Therefore let mee heere once challenge and  
charge y<sup>e</sup> challenger, that he did so far breake

An answer to a Iesuite,

out into seditious and disloyall speech, as to offer that wrong to her Maiestie & wisdom, in suggesting to her subiects, that she can be remoued with a shaken reede, who was not moued in the cause, at the earnest suites, and threates of mightie Princes. Wherein as her Maiestie hath receyued a notable prerogatiue of Gods fauour, and hath singular cause to reioyce before him in the peace of conscience, that passeth al vnderstanding: so she hath made proofoe to the worlde, that shee is resolved for the happy cōtinuance of that, which hath had so happie and manifold blessings, and promiseth more and more, till we come to the fulnesse thereof for ever.

Ephes. 4. 3.  
Col. 3. 14.

As for her Maiesties loue to her people, and their most dutifull loue and ioye to her againe, it requireth no Popish Doctor or doctrine to alter it: being already established in the knowledge of the Gospel, which worketh the effectuall bonde of peace and perfection in Prince and people. Therefore the second poynt of this article is as presumptuous as the first. The first in drawing her Maiesties excellent iudgement and zeale of Gods house into doubt of alteration vpon a disputation or a few sermons: the second in calling her best proceedings into accusation

An answer to a Iesuite.

as hurtfull to the Realme. But it is not the Gospel that hurteth the realme: it is you, ye Papistes, and your religion that hurt it, and would bring it to miserable desolation, to set vp agaync your abomination. Wea many peeres since you had done it, but that the Lord, of mercy and iudgement, striueth whether he may shew greater tokens of his gracious fauour to her Maiestie & the land, or indignation to you, and your most wicked attemptes, in discourring from time to time so many of your secrete conspiracies and deepe practises: and in meeting so happily with your open rebellions and inuasions. In the wordes following, the challenger doeth tripple himselfe, for hauing presently before praysed her Maiestie, nowe correcting himselfe, he doth vtter his grieve agaynst her, that hee and his confederates are oppressed, and finde not equitie at her hande. A vniust complaynt, that I saye no more. Her mighty arme and sword hath not bene so heauie, as the little finger of those that persecute the Church. Therefore, if mine aduise may be taken in good parte, I woulde wish you that are so great oppressers, except ye were oppressed, and namely you Iesuites (who notwithstanding the

An answer to a Iesuite.

saluation signified by the name of Iesus, which you take, yet you are the bellowes to kindle and increase the fire of persecution more then any, in all places where you can p̄cuayle) not to complayne of oppression, leaſt it be redoubled vpon you, and yet without breach of equitie.

8 From preſuming of her Maiesties pliability to their ſide, he returneth to her honorable Counſel in the ſame maner & meaning. For attributing to them the prayſe of nobilitie & much wiſdome, and drift in caſes moſt important, he notwithstanding promiſeth himſelfe without doubt (as hauing y<sup>e</sup> diſpoſition of their hearts in his hande) that they alſo will at laſt for their own ſoules, & for many thouſand ſoules that depend vpon their gouernmēt, diſcouēnāce the religiō, & hearken vnto Papiſtry. He would not beforehand make this promiſe, & (which is his chiefe purpoſe) drawe the multitude to expect backſliding in their honors, if he did not highly eſteeme his owne baſeneſſe, & baſely iudge of their excellēcie. But how doth this inconstant Ieſuite ſtill giue in one line, and take away in another? Haue her Maiesties moſt honorable Counſell wiſdome in caſes moſt importā? & are they without wiſdome

in



An answer to a Iesuite.

in the most importāt cause of religiō, which  
more thē al other causes, importeth them for  
their owne soules & many thousande soules  
beside: Without this wisdom of God in the  
Gospell, there is no wisdom in the wisest  
men of the worlde. Then the Iesuite with-  
drawing from their honors this wisdom, he  
attributeth to them a wisdom which is no  
wisdom, and so his praises are no praises.  
But he findeth, & in their wise gouernment  
feeleth their wisdom to bee according to  
knowledge, & their knowledge ioynd with  
zeale, according to y<sup>e</sup> reuealed trueth, which  
they vnder her Maiestie mainteine to Gods  
glory, & y<sup>e</sup> cutting off of Popish enterprises  
to the contrary. Wherefore y<sup>e</sup> ages that shal  
come after, shall witnes for her Maiestie &  
for them, that in singular wisdom, they haue  
restored & mainteined the glorious Gospell  
of Iesus Christ, & blessedly withstoode the  
flatteries of Iesuites, and the violence of the  
vnholp fathers army, that would in Englad  
set vp the beast, that must be throwen downe  
into the nethermost hel, & neuer rise againe:  
whose feareful fall will draw with it the fall  
of as many as depend vpon her, & yeeld their  
seruice to her, notwithstanding her intoler-  
able pride & bloody fornications. Moreouer

1. Cor. 2. 6, 8.  
Rom 8. 5, 6, 7

Reue. 17. 8.  
& 18. 21.

An answer to a Iesuite.

this Iesuite writeth to their honor without regard of their honors. For as if they had no eyes to see, nor hearts to consider what may be, and what hath bene said for Popish religion, he wil now open the questions of religion so faithfully, that their honors shall see the substantiall groundes whereon the Popish faith is builded. Haue all other Iesuites wanted learning? Haue euen this Champions masters wanted strength in the field, and dexteritie in their enterprises? To heale the woundes of the beast, are all other Physicians, Physicians of no balew?

Iob. 13. 4.

Thus we see how this Iesuite chargeth the Lordes, as not hauing their eyes yet open to see what religion is, and also noteth the wantes of his masters, that haue not done, that himselfe will undertake. But to performe all these promises, he must not alledge the authoritie of his oracle: for the oracle himself may sooner with Atlas beare the weight of the worlde vpon his shoulders, then mainteine so great a quarell, as is the defense of the Romish Church against the Gospel of God: as is the mayntaining of the worldly kingdome of the Pope, against the spirituall and mightie kingdome of Iesus Christ. After these things he returneth

An answer to a Iesuite.

to his slaunders against the preachers of the  
worde, charging them, that they huddle vp,  
and confounde questions of religion. But  
whatsoever the Iesuite thus casteth out in  
malicious & false termes, God hath blessed  
the preachers of the Gospell with worthie  
gifts, and a pure forme of preaching, agree-  
able to the puritie of the Gospel which they  
professe. So that if our aduersaries, & their  
giftes come to a right examination, it shall  
appeare to al men, that if Papists haue lear-  
ning, so we also: if they haue order and me-  
thode, so wee also: if they haue giftes to  
perswade, we much more, vpon more excel-  
lent groundes. And (which is more then all)  
whereas they preach men, we preache God,  
whereas they preache error, we preache the  
trueth, not according to men, but according  
to the foundation of the holy Prophets and  
Apostles, Christ Iesus being the head cor-  
ner stone. As for Antiquitie, Fathers, Cou-  
cils, we allowe them as farre as the worde  
of God doeth not disallowe them. But if any  
oracle from heauen, or consent of all the  
worlde, teache, or perswade any thing, o-  
therwise then we haue receiued in the word,  
we subscribe to the sentence alreadie pro-  
nounced by Saint Paul, and registred in

Ephe. 2.20.

Gal. 1.8.

An answer to a Iesuite.

his holy Epistle to the Galathians. What kinde of new preaching these new Iesuites bring, I know not: but if they followe the veine of their forefathers the auncient Friers, then I know that they wil draw byase, whether they huddle or no. The worlde is yet full of volumes, wherein their sermons are penned downe, but with matter so ridiculous, and Latine so barbarous, that all bookes written to make sport, must giue place to them. From charging the preachers, he proceedeth to charge þe sway of the time, for preuayling against him and his. The time is neither shorter, nor longer, better, nor worse in it selfe: therefore in this figuratiue speech, he couertly chargeth the gouerners of the time. Wherein he againe uttereth his murmuring, & repineth that his golden times so often calculated, can yet take no place. But blessed be the Lord, that hath stretched out his arme, the swaye and stroke wherof preuaileth against all enemies of the kingdome of Iesus Christ: and let not their praises die for euer, whome the Lord hath rayled up to be his instruments in so glorious a worke. As for the best blood in your bodies which you wouldde spẽd for their honors, which of them require any



An answer to a Iesuite.

any such sacrifice at your hande : who stand  
in neede of it: In so euil a cause, as the per-  
swading of error, what can it auaille : If I  
may againe aduise you, keepe it to preserue  
life : it may be the Lord hath appointed a  
day for your true repentance, that renoun-  
cing your former workes of merite and su-  
pererogation, you may receiue y<sup>e</sup> loue of the  
trueth, and bulde your faith vpon the me-  
rites of Christ alone, which shalbe your  
owne saluation. And leaue to professe loue,  
where you practise treason: cease to promise  
the sheading of your blood willingly, as  
in a good cause, whereas experience hath  
lately shewed that you & your confederates  
lost blood in a notorious euill cause. But  
that was the mercy of God that watcheth o-  
uer vs still, to take the wicked in their wic-  
kednes, which mercie shall watch ouer vs  
continually, if we auoide the contempt of y<sup>e</sup>  
Gospel we professe, and shewe our selues  
thankfull to his maiestie for so great mer-  
cies. Againe the Iesuite flaunteth in words,  
& vaunteth of his innocent handes lifted vp  
to heauen every day & enery houre, as for  
the good of their honours. To make your  
hands no softer then they are, yet those in-  
nocent handes haue written no innocent  
bookes :

Phil. 3. 7. & 8.

In Ireland  
29. Nouemb.

An answer to a lesuite.

bookes: they haue cast abroade no innocent libels: they helde out no innocent banner of Popish obedience in their actual rebellions heretofore in England, & presently in Ireland. But if those handes may be innocent that haue done these things, and moreouer crucifie the sonne of God againe euerie day in their most blasphemous sacrifice of the Masse: yet when you holde vp those handes in prayer, I doubt not, but it is with desire to haue Popish religion restored, to haue the Lords of the Counsell remoued: to haue way made for you to returne from your beggerly estate to the dignities and regencie of the lande. And why then doe you, that are knownen to make this prayer, and to followe your prayers with practises, notwithstanding make mention of them as a dutiful and holy seruice towarde the Counsell. If the things ye seeke by prayer & otherwise, were good, then the prayer & enterprise also may be good: but if ye aske the thinges that are euil, the praier is turned into sinne: and you finde, how true the wordes of James are, concerning such praiers and such purposes, you aske, and receiue not. But howsoever you pray or purpose, we in all trueth & loue, holde vp both our handes and heartes vnto  
God

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God for you, that are in darkenes and in the shadowe of death, praying him in his deare sonne Iesus Christ, to cast vpon you the light of his countenance, that you may see & finde that righteousness which S. Paul desired, with the losse of al the other helpes & preeminences: namely, not the righteousness, which was his owne, which is of the lawe, but the righteousness which is of God through faith. This is vnfeinedly our publique and priuate praier for you, with continuall supplication, that God would make vs all sheepe of the same folde, whereof Iesus Christ alone is the great Pastor. To come againe to that which followeth in the letter: he addeth the praise of English students beyonde Sea, saying, Their posteritie shal not die. No more shall the posteritie of Antichrist, til they and their abominations be brought into iudgement. As for the vertue & sufficient knowledge which they gather, I would know whether it be vertue or knowledge that cause them in some places to carie letters, & to enter into sedicious matters priuile: in other places to carrie armes against her Maiestie openly. Other fruite of their abandoning the lande, & great studies beyond sea I heare of none, a fewe  
motiues

Phil. 3. 7. &c.

Iohn. 10. 11.  
hebr. 13. 20.

## An answer to a Iesuite.

Phil. 2.17,30

motiues excepted. In the next wordes you  
professe better vertue, and more knowledge,  
if the euil cause were not stil the same. For  
in deede it is þ heavenly gift of God in our  
calling to despise the death of the bodie, for  
the life of their soules, whom otherwise we  
cannot in our ministerie bring to saluation.  
But your cause tendeth not to the saluation,  
but to the condemnation of those whom you  
carie away with your carnall worshippings  
and false doctrine. Moreouer it may be,  
these are but wordes of a vaine bragge, as  
hitherto appeareth. For albeit you woulde  
seeme determined, vpon your league neuer  
to giue ouer the Lords of the Counsel, but  
either to winne them to heauen (as if now  
they were lost to hell) or to die vpon their  
pikes: yet you that haue taried so long, from  
so great a worke, tarie yet longer, making  
no haste to come to so good a match. These  
valiant & resolute souldiers vnder þ Popes  
banner of obedience appeare not: euen this  
Campmaster appeareth not. But it may be,  
he hath withdrawn himselfe, to write his  
letters consolatorie into Ireland, and backe  
againe to Rome: and among other his large  
offers, he mindeth to afforde vs this, that we  
shall haue some time to prepare for so dan-  
gerous



An answer to a Iesuite.

gerous a combat. To let this passe, that which followeth, doeth shew his spirit. For out it must with full mouth and great sound, he can no longer keepe his own counsel. It would be marked, and taken heede of, not for feare of the matter, but to see the rebellion of the men. The Societic of Iesuites proclaim by their trumpet Master Campiō, & make it knowen, that they haue all made a league not to leaue a mā of theselues aliue, free from the honor of Stories Tiburne, or consumption in prison, til they haue ouer-reached all the practises of Englād. Fearefull wordes threating paper shot. But the weakenes of their force, taketh nothing from the greatnesse of their malicious and traitterous purpose. For if their power were as their purpose, see, I pray you, what an alteration they would soone worke in this land! Neuerthelesse these Iesuites that minde to leaue no way, that they thinke may establishe the beast, whom they worship, yet they utter this traitterous branch of the unholy league, as if it were no other thing, then by preaching to winne men to saluation. But I haue largely shewed, that it is destruction that they call saluation. Therefore to conclude these matters, his purpose is with his confederates

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federates by al meanes to subdue men to the Popes bondage: and in this piece of seruice to preuayle, or to die vpon any daungers. A great offer for so small gayne: a great danger for so wretched a purpose. But if the Iesuite report the conclusion of y<sup>e</sup> league truly, when it is put in execution (which notwithstanding they wil flee more then we cā feare) it wil not go so ill with the Church of God in England, as it wil go wel with all other Churches. For if all the Iesuites in the worlde bend their forces towarde England, and come to carie the crosse, that here shalbe layd vpon them, we shalbe ouerlaid with those swarmes of grasshoppers, except the Lord prouide a mighty west wind to cast them violently into the Sea: but all other Churches shalbe free from that plague. But if answerably to our professiō we remaine y<sup>e</sup> Israel of God, though Egypt be plagued, yet there shalbe no complaining in the tents of Iacob. After these bragges in words only, howe readie they are in the planting of Popish religion to die at Tiburne or in any other torments, he sheweth vs that the expence is reckoned, the enterprise is begun. To gather these matters, First he publisheth a general cōspiracie of al the Iesuites

## An anfwere to a Iesuite.

in the world (and they were not alone in the decree) to die vpon our pikes, or to draw vs frō religiō. Secōdarily he forewarneth definitiuely, that this their league, succession & multitude, must ouerreach al the practises of England: Thirddly that the accōpt is made, & the enterprise begun. In respect of any thing these Iesuites, or their adherēts can doe, we haue no cause to feare at all, for their rage shal turne to y<sup>e</sup> praise of God, who wil cōfound thē for his trueth, & to get glory to his name. But in respect of our sinnes, in not bringing forth fruites worthie of the Gospell, we may feare least some of these noysome beasts in their swarmes cast some shadow vpon the tree of life. Touching those last wordes so playnely laying downe their multitude, confederacie, threats and beginnings, I leaue any further to examine them: they are for an other examination, as drawing neere the heart of the common wealth, for the purpose and execution thereof. The last wordes of this article are in sound very plausible (as the rest of his speeches) pretending nothing but trueth in his false cause, & nothing but loue in his seditious pamphlet. Therfore let them be examined. Speaking of Popish religion, he sayth it is of God. A  
bare

An answer to a Iesuite.

bare affirmation without any prooffe. So in all his letter he onely affirmeth, referring vs to his credite: whereas men would rather be caried w<sup>th</sup> reason. But his reasones are to be looked for, whē he commeth to answer his challenge. Yet to answer him with a reason, Poperie is not of God, for then it could not haue receiued so great ouertrowes, onely by the word of God. Neither was y<sup>e</sup> Popish religion planted in blood, neyther is it like (whatsoeuer is layd downe in bragges) that in blood these Iesuites or any other will restore it. Otherwise the wordes may haue this truc construction: Popish religion was planted in strength, by shreading the blood, & abolishing the doctrine of the Martyrs: & in like sort they hope to restore it agayne. By persecutions it preuailed at the first, and by persecutions they looke to preuaile at the last. But blessed be God that hath shewed y<sup>e</sup> vanitie of this hope, by shewing in our daies that the blood of his Martyrs, whose godly cause iustifie their godly death, is the seede of the Church. France, Flanders, and our shone countrey are wonderfull arguments of this, if any man will descend into y<sup>e</sup> deepe consideration of the particulars. If the Lord hath heretofore made Nebuchadnezzar his

seruant



An answer to a Iesuite,

seruant to punish Israel, it was not the power of Babel that did it, but the sinnes of Jerusalem. All such chastisements of the Church redound to the good of the Church, and leaue wrath against those that rise vp against his people, and the blood of his saints that is so precious in his eyes.

Iere. 25. 9. &  
27. 6.  
Ier. 24. 7, 8, 9

Psal. 116. 15.

9 In the last place he aggreueth the faule of her Maiesties most honorable priuy Councill, if they will not receyue that which he doeth not offer. For, although his letters be full of promises and verball offers, yet in trueth and deede, he offreth nothing, no not so much as these letters. They were scattered abroad before any copie came to their handes: so it appeareth, that as he meant not to stand to the answer of his challenge, so he meant not so much as to sende the letters of challenge, whyther he woulde haue them thought to be directed. Now after all stormes, and other outrageous actes in this tragedie and imaginarie challenge, the Iesuite hauing charged þe Lords for their part, if they reiect his offer, & reward his endeouours and pilgrimage of many thousande miles with rigour: he for his part falleth to a calme conclusion. Therein he promiset (hauing no more to say) to recomende our

C. i.

case

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case and his owne to Almightye God the searcher of hearts, and prayeth that in heauen we may be made friends. This prayer if he will make from the heart, we also will pray that though their cōuersion God may graunt it in Christ Iesus. If he wil pray it in loue and trueth, to that wate he shal haue our Amen. But let euery man that speaketh well, meane accordingly, least the searcher of hearts finde out & punish their hypocrisie. His last wordes somewhat touch the former scope, & therefore must not be passed ouer with silence. In being our remembrancer, that in heauē all iniuries shalbe forgotten, he couertly complaineth againe of iniuries. The iniuries he susteineth, he alone is guiltie of. For what greater iniurie can be done to another, thē he hath done vnto himselfe? He hath departed frō the faith, left his countrey, & refused y<sup>e</sup> protection of a gracious Prince, with many other honours & felicities, as he declared in y<sup>e</sup> first article. In him therefore, y<sup>e</sup> cōplaint of iniuries is vniust: but against him, y<sup>e</sup> complaint, not of iniuries alone, but of seditions, of heresie, & of impietie is very iust: so y<sup>e</sup> he is to take heed hereafter vnto his steps, least, though al iniuries be forgottē in heauē, yet for want of repentāce, such iniquities

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shes receiue punishment in an other place.

Therefore, briefly to see into al this matter  
& to cōclude, these letters of Ed. Campion  
þ Iesuite, which were cast abroad vnder a di-  
rectiō, to comfort the Papists, & sweetely to  
feed them w<sup>th</sup> hope of a great cōquest against  
the religion, are found vpon examination to  
sound a false Alarme, hauing nothing for þ  
Papists to feede vpon, but vaine hope, or ve-  
nim to satisfie a hart nourished w<sup>th</sup> reproches:  
nothing to trust vnto, but a broken reede, &  
that not yet in hand. Touching the Prote-  
stants the same libel hath nothing, that can  
either strike the least feare into them, or cast  
the least discredite vpon them, or their reli-  
gion. Notwithstanding against þ Papists,  
and for the Protestants, especially those in  
place further to consider it, the pamphlet  
hath (beside the vanitie) many points dis-  
couering as well great mischief intended  
against her Priestlies peaceable and godly  
gouernement, as against the heauenly and  
most fruitfull preaching of þ Gospel. Which  
mischief notwithstanding the Lord our God  
hath from time to time, and lately wonder-  
fully disappoynted, that the Papists which  
will not heare what is taught out of the  
worde, may see and consider what the Lord

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preacheth to them in those his notable iudgements : and that we, both Prince & people so blessed of God, woulde with new songs praise the Lord, who is euermore good to Israel : the Lord, I say, whose mercie and trueth endureth and preuaileth for ever.  
Amen.

*FINIS.*

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